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## THE LATIN CONFIXES *-EDON-*, *-EDNO-*, 'EATING'

BY EDWIN W. FAY

1. The reproach of not being able to see the forest for the trees was perhaps first addressed to a scholar. But the opposite vice is also to be shunned, of not examining the trees for looking at the forest. In linguistics this fault seems to me not infrequently caused by collecting a large statistic for a suffix without a close analysis of the meaning of individual words exhibiting the suffix—to say nothing of the not infrequent treatment of a suffix with entire neglect of chronology. I propose to reverse this proceeding by the analysis of some of the more characteristic words in *-do*, *-dinis*, and I shall start with *uredo*, a passing glance at which set me to studying the group to which it belongs.

### *uredo*

2. Used by Cicero (*N.D.* 3. 86) of 'blast, blight,' by Pliny (*N.H.* 9. 147) of a 'burning itch.' I see here a compound, with prius *ur-* : *urit* 'burns,' posterius *-ēden-* : *edit* 'eats' (cf. *far-edo*, of a [corn-like?] abscess). The meaning of *-ēden-* may be illustrated by Eng. *fret* 'herpes, tetter,' Germ. *fresser* "name einer krebsartigen baumkrankheit," cf. also Eng. *mange* from Lat. *manducata* and *scurf* : OE. *sceorfan* 'rodere.' As to formation, the pair *ēden-* : *edit* may be matched with Skr. *rāján-* 'auctoritas' : Lat. *regit* 'rules,' cf. also *offendo* 'offensio' : *offendit*. To be sure, we may be dealing with a root vowel originally long, cf. *inēdia*, Lith. *ėdmi* 'edo,' and the schwa-vowel in *ὠμ-άδιος* 'raw-eating' (: *ad-ep-s* 'fat,' with *ep-* : *optimus* 'fat'?).<sup>1</sup> In Plautine *absumēdo*, even though it be a merely momentaneous invention of humorous intent, *-ēden-* 'eating' is clear beyond doubt, cf. *edo* | *comedo* (gen. *-ōnis*) 'eater, devourer.'

<sup>1</sup> With *ad-eps* also compare Skr. *āpsas-*, name of a part of the body which a chaste woman hides (*RV*, 1, 124, 7; 5, 80, 6), quasi 'abdomen.' In *RV*, 8, 45, 5, Indra's mother proudly likens his enemies afloat with him to "a <cloud> belly at war with a mountain" (*gīrāv āpso nā* = 'in-montem abdomen velut <pugnans'>). Perhaps *abdomen* is also tautological, *ab-* : the posterius in *ad-eps*, + *-dōmen* | *-dūmen* : *δῆμος* 'fat': the root *dāw-* 'urere' (so Prellwitz).

*dulcedo*

3. That *dulcedo* is a compound of *-ēden-* 'taste' has, I doubt not, been long suspected. At any rate, though without remarking on the derivation, Lewis and Short have defined it as literally 'a sweet taste'; cf. the late forms *acredo* 'a sharp or pungent taste,' *salsedo* 'a salt taste.' The force of *-ēden-* is also sensibly retained in *putredo* (Apuleius) 'festering,' but for a word so late to emerge analysis may well be waived. In *mulcedo* (Gellius) we see an instance of irradiation from *dulcedo*.

*gravado*

4. I am not immediately sensible of the force of *-ēden-* 'eating' in *gravēdo* 'catarrh,' but the names of diseases, passions, pains (cf. *curae edaces*) so commonly end in *-εδων -ηδων* in Greek that *-ēden-* may be said to have come to signify 'disease' (cf. OHG. *maga-bizzado* 'magen-krampf,' *-bizzado* : Eng. *bites*). I note the following from Brugmann's list (*Grund.*<sup>2</sup> II, 1, § 363), viz.: *τηκεδών* 'consumption,' *ἀκηχεδών* 'cura,' *σηπεδών* 'putredo' (cf. *φαγέδαινα* 'krebs-artiges geschwür,' tautological), *πρηδών* 'inflammation' (i.e., '*uredo*,' § 2), *ἐδηδών* 'greediness,'<sup>1</sup> *μεληδών* 'cura' (cf. *μελεδώνη* and, for the sense, Vergil's *dolor edit*), *ἄχθηδών* 'pain' (cf. *dolor* : *dolat* 'hacks'), *ἀλγηδών* 'pain' and the counterterm *χαίρηδών* 'joy.'<sup>2</sup>

5. With these Greek names of diseases, disease-like passions, pains before our eyes, *gravēdo* becomes clearer, for *gravēdo* belongs to the group of "coughs, colds and consumption," just as does *τηκεδών*, which contains in its prius the semantic note of phthisis, viz., emaciation, while *-εδων* tells how the disease feeds upon its victim. By

<sup>1</sup> This reduplicated form is to be compared with *ἐδηδώς* (pf. ptc.), if we consider it solely as to formation. Incidentally it reveals how, in Sanskrit, a *-van-* stem became contaminated with the *-vas-* stem in the pf. ptc. suffix *-vāñs-* (cf. Fay, *AJP*, 31, 425).

<sup>2</sup> Brugmann's remaining examples less obviously exhibit *-ēden-*. They are *τῦφεδών* 'vapor' (? cf. *Aen.* 5, 682 "*lentosque carinas | est vapor*"), *κλεηδών* 'omen, fama' (? from *κλε[-φο]* + *φηδών* 'singing': *ἀφηδών* 'luscinia'), *πεμφρηδών* 'wasp' (*-ηδών* 'singing' if, as Brugmann thinks, the wasp was named from his humming; <but cf. *ἀνθηδών* 'bee' = flower-eating? >), *χελιδών* 'swallow' (with *-δων* by irradiation from *ἀηδών*); unless to be divided into onomatopoeic *χελιδ-* + *[σ]φών* 'sonans'; cf. Aetol. *χελιδφών*. Further, *κοτυληδών* may mean 'cup-eater,' not a bad description of the octopus's suction-feet (cf. Germ. *saugnapf*). There remain *σχαδών* 'larva' *σπαδών* 'tear, cramp' which I feel to be genuinely conglutinata, with "determinative" *δ* + the suffix *-εν-*, cf. Hesychian *κλαδών* 'bough,' blended perhaps from *κλάδος* and *κλών*.

irradiation from *gravedo* we account for *tussedo* (Apul.) and perhaps for *frigedo*, though in its solitary occurrence only 'coldness' and not 'a cold' is attested.

#### THE SUFFIX -ēdo

6. From *dulcēdo*—wherein the sense of 'taste' may still be felt in the posterius—and *gravēdo*—wherein, by the citation of Greek parallels, and especially of *τηκεδών*, the devouring of disease may be realized—*-ēdo* was separated as a general termination for abstracts, as in the following list (for the most part late), to some of which the original force of *-ēden-* may be restored, viz., *albedo*, *aspredo* (Celsus), *claredo*, *crassedo*, *nigredo* (Apul.), *pigredo*, *pinguedo* (Pliny), *putredo* (Apul.), *raucedo* (Isid.), *scabredo* (Apul.).

#### SUNDRIES

7. There remains a considerable number of words that invite special explanation.

a) *oscēdo* 'yawning'—which I suspect of belonging to the *oratio scurrilis* (cf. Gell. 4. 20)—may have started as 'mouth-yielding' (*-cēdo* : *cēdit*); cf. *oscito* 'I move my mouth,' i.e., 'yawn.'

b) *arundo*, compounded of *aro(n)-*+*na<sup>x</sup>den-*; *aro-* is either (1) an imitative (symbolic) song sound (cf. Prellwitz<sup>2</sup>, s.v. *ἄραβος*) or (2) it designated a species of reed (cf. *ἄρον*); while *na<sup>x</sup>den-* either means (1) 'sonans' (: Skr. *nāda-ti* 'sonat') or (2) designated a (? sounding) 'reed'; cf. Skr. *nadā-s* : Lith. *néndre*.<sup>1</sup> Or is *arundo* cognate with Skr. *arundhatī*, the name of a creeping plant (with *-ndh-* : the root *nedh-* 'vincire,' cf. Fay, *TAPA*, 41, 53)?

<sup>1</sup> The *-nd-* of *arundo* has nothing to do with the Latin gerundials. Neither has the *-nd-* of *rotundus*, if Sütterlin's recent derivation of *-ndo-* from *-modo-* be admitted for *rotundus*—as it possibly may, but for no other word in *-ndus* save, by way of irradiation from *rotundus*, for *volvendus* (why not *\*volvundus*?) *labundus*, *secundus*(?). In *oriundus* (see *AJP*, 20, 447) I now see a clear case for the composition type *\*oriom* (acc.) + *d(h)os*. I suppose *oriundus* to have kept the meaning it had when used in an interchange of civilities between stranger knights, a Diomedes and Glaucus, say—cf. Plautus, *Poen.* 1053 ff. Pride of birth is connoted, so that *oriundus* = qui facit (cf. *δνομα τιθέναι*) se ortum esse; cf. *Aul.* 541–42, "pro re nitorem et gloriam pro copia | qui habent, meminerunt sese unde oriundi sient" = who dress to suit their means, who've pride proportioned to their purse, 'tis they that show <true> pride of birth. [If we read imperativally *meminerint* the sense is "let men show their consciousness of birth by dressing within their means."]

c) *unedo* 'arbutus shrub,' derived by Pliny (*N.H.* 15. 98) from *unum* (?) and *edendi*. I do not understand Pliny's derivation, and have none to offer.

d) *teredo*, a gnawing worm, contains in the Greek original, *τερηδών*, the root *ter-* 'to bore' + *-ēden-*.

e) *torpēdo*—if the original sense is 'numbness,' note the proportion *gravidus* : *gravedo* = *torpidus* : *torpedo* (see § 4). But if the original sense was 'giving-numbness,' then the division *torpe-do* commends itself.

f) *hirundo* 'swallow.' Here *-do* can hardly have come by irradiation from *ἀηδών*. But we may take (*h*)*iro(m)* as imitative of the bird note (cf. § 4, fn. on *χελιδών*) + *na<sup>2</sup>den-* 'canens' (cf. on <*h*>*arundo*).

g) *alcēdo* 'kingfisher'; either with suffix from *\*ficēdo* | *ficēdula* (v. Niedermann, ap. Walde; Martial, 13, 49), or with *-ēdo* from *ἀηδών*.

h) *testūdo* 'turtle' = schal-wasser-thier, from *testu* 'shell' + *ūden-* : *ῥῥα* 'wasser-thier.'

i) *hirudo* 'leech' may also contain in *-udo* a word for 'wasser-thier,' for at least one variety was *λιμναία* (cf. the glosses).<sup>1</sup> Perhaps in *hir-*, to the root *gher-*, we have the sense of 'grasping'; then *hirudo* is from *\*herūdo*, with pretonic vowel weakening.

j) *unguedo* (Apul.) can hardly be anything more than a pre-tentious expansion of *ungen*.

k) *capedo* = *patera quae capit edulia* (?).

l) *capūdo* = *patera quae capit uvida* (?).

m) *intercapedo* 'intervallum' (cf. *capedo* 'spatium inter parietes'), perhaps from *-ca[pi]-pēdo* = *spatium quod capit pedes* (= *fundamenta*) *muri*.

#### *cuppedo*; THE ABSTRACTS IN *-ido*

8. The analysis of *cuppes*, quasi 'gourmand, gourmet,' as a compound whose posterius is *-ed-* 'eating' and its prius *cūpa*, quasi 'trencher' (lit. 'trough'), proceeds from Walde, and is undoubtedly

<sup>1</sup> The Sanskrit word for 'leech,' *jalūkā* | *jalāukā* | *jalāṛkas-*, with perhaps a dozen other variations with *jal-*, meant, according to indigenous interpretation, 'aquam-habitans.' But because of Ir. *gel*, Cornish *ghel* (glossed by *sanguisuga*), the indigenous interpretation has been challenged (e.g., by Brugmann, *ALL*, 15, 3 fn.). There is a root *g<sup>w</sup>el-* 'consumere' (see cognates in Fick-Stokes, *Wtbch.* II, p. 112, s.v. *gelō*; cf. also Lith. *gėlti* 'stechen'), and *consumens* is no bad description of a 'leech.' Still, a

correct in principle. It may be asked, however, whether *cūp(a)* is not rather a dialectic form for *copa* (: *caupo*) 'hostess.' Then *Cupedo*, the proper name, was derisive (cf. on Dossennus, § 20) = qui copam comedit, unless *cupa* = *caupona* 'cook-shop.' But for *cuppēdo* 'tidbit' we have to ask what was its relation to *κοπάδιον* (? *κοπ-αδιον* = 'morsel-bite'; cf. *ὀμάδιος* 'roh-essend,' § 2). The forms *cupp-ēdia* and *cupp-ēdium* leave no doubt as to their posterius.

9. In *cuppēdo* I see the source of *cupīdo*, and it is curious that Lucretius uses *cuppēdo* for *cupīdo*. This was certainly either by way of refreshment of the etymology as Lucretius conceived it, or by way of restoration of a genuine old form known to him, though among his predecessors from Plautus on the form *cupīdo* is alone in use.

10. Given a name *Cuppēdo* felt as "Mr. Greedy" and *cuppēdo* as 'greediness'—a form which, under the influence of the "law of *mam(m)illa*," would tend to *cūpēdo*—the proportion *cupēdo* : *cupīdus* = *gravedo* : *gravidus* could hardly have failed to suggest itself. By the influence of *cupītum*, so far as a dialectic interchange of *ē* | *ī* be not reckoned with, the shift of *cupēdo* to *cupīdo* was fostered. Besides, Etruscan influence apart, the proper name *Cupiennius*, if from \**cupi-ednios*<sup>1</sup> 'qui cupit ēdava,' would warrant a form *cupi-eden-*, contracted to *cupīden-*.

primitive compound \**gʷelūkā*, from *gʷelu-* 'water' (in OIr. *gīl* .i. 'uisge') + *ākā* 'wohnend' (: Goth. *bi-ūhts* 'gewohnt'), after coming to be felt as 'leech,' was liable to conception as a diminutive, with subsequent reduction to a non-diminutive *gʷel(ū)-*.

<sup>1</sup> The *d* of \**cupi-ednios* is not a mere shot in the air but is to a certain extent warranted by Oscan *Perkedne[is]* 'Percennii,' which I have before now adduced by way of confirming my explanation of Plautine *soci-ennius* as 'qui socium edit' (see *AJP*, 28, 417), a definition certainly apt for the interpretation of the passage in which it occurs (*Aul.* 659). The definition of *Σύσσιρος* might also hold good. In a Greek vase painting reproduced by Gerhard *Auserles. Vasenb.*, pl. CLV (known to me from Duruy's *History of Greece*, Eng. transl., Boston ed., I, 416), the flute-player in an altar-scene is named Σ<ύ>σσιρος, and one can but fancy that the name is chosen ironically to indicate the rôle of the musician in the feast to follow the sacrifice (cf. *τεπεθεῖν* 'to sacrifice for a feast' and the other general matters I have noted in *Cl. Rev.* 18, 461). The availability of *-ednios* for use in compounds is seen in nick-names like our American Bean-eaters, Garlic-eaters, Macaroni-eaters to designate Bostonians, Frenchmen, Italians. In the Rig Veda, epitheta in *-ād-* 'eating' are numerous, and may be controlled by Grassman's contrarindex; cf. also Lith. *žmog-ėdys* 'menschenfresser,' OBulg. *medo-ždī* ('Honigesser') 'Bär' (Brugmann *Gr.* II, 1, p. 62) MHG. *brot-ēzzi* 'diener, gesinde'; and, with passive relation to the prius, OHG. *swalmenāz* ('swallow-food') 'musca,' *hund-āz* ('dog-food') 'furfur.' For the explanation of Lat. *Dossenus*, the name of a stock character in the farce, as 'Back-eater' (cf. Eng. 'back-biter') see below, § 12 ff.

*libido, formido*

11. We sufficiently account for *libido* by assuming irradiation from *cupido*, but there is great difficulty with *formido*, for which I entirely repudiate the connection with *μορμώ* 'bogey.' The idea of 'fear' is naturally developed from words meaning 'to strike,' as I have claimed for Skr. *bháyate* (: OBulg. *biti* 'caedere') and for Lat. *pavet* (: *pavit*), cf. *ἐκ-πλᾱγείς* 'smitten' <with fear>, and Fr. *frayeur* = Lat. *fragorem* (see *AJP*, 26, 180 and fnn.). Accordingly I would analyze *for-mido* as a compound, with (-s)*mīden-*: Eng. *smites* (primary sense 'strikes,' and not 'smears' as Skeat has it; cf. Germ. *streicht* = [1] 'strikes,' [2] 'smears'), unless the sense was 'shrinking' (: Germ. *meiden*, root *mei-t-* | *mei-dh-*). Two explanations suggest themselves for the prius, *for-*: (1) *for-*: *ferit* 'strikes,' which would make *for-mido* a tautological compound, 'strike-smiting,' (2) *for-* (? *fort-/ford-*) to the root of Eng. *dread* (OE. *on-drædon* 'timere,' OSax. *ant-drādan*), which would make *for-mido* mean 'dread-smiting.' An ultimate cognate perhaps in *θρησκεία* 'religio' (=religious practice, while *dread*=religious awe). Also cf. *θρᾶσσει* 'vexat' and, for the sense, Eng. *awe* 'dread': Goth. *agis* 'anguish.'

*Dossennus*

12. The common interpretation of the name of the farce character *Dossennus* is briefly stated in the lexicon of Stowasser as follows: "der Bucklige, eine stehende Maske der italischen Posse (Atellane), Typus der Pfffigkeit, verbunden mit dem der Gefrässigkeit." But so far as the material at my disposal permits me to judge, the notion that the *Dossennus* was a hunchback lacks Latin literary evidence, and is a mere inference due to the etymological connection of the word with *dorsum* 'back.' Given a name *Dossennus* of other provenience and popular etymology would connect it up with *do(r)sus*. The best support of this interpretation lies in the proper names *Dorsus*, *Dos(s)us*, and Kiessling in his note on Horace *Epist.* 2. 1. 173 mentions a family of Fabii Dorsuones to which the Fabius Dossenus of Pliny, *N.H.* 14, 92, may have belonged.

13 a) The literary evidence for the gluttony of the Atellan *Dossennus* is very clear:

- 1) Varro, l. l. 7, 95, dictum mandier a mandendo, unde manducari a quo in Atellanis Dossenium (MS ad obscenum) vocant Manducum, cf.

- 2) Plautus, *Rud.*, 535-36, quid si aliquo ad ludos me pro manduco locem?  
:: qua propter? :: quia pol clare crepito dentibus.
- 3) Horace, *Epist.* 2. 1. 173, (adspice Plautum) quantus sit Dossennus edacibus  
in parasitis. This means, I take it, in the form of a statement: Plautus  
Dossennus est Dossennorum = parasitus est parasitorum.
- 4) Pomponius ap. Non. 513. 11, publicitus | dantor Dosseno et fullonibus  
cibaria.
- 5) Novius, *Fullones Feriati*, ap. Non. 81. 25, vortit se in omnis bestias;  
comest quicquid tetigit tantum.
- 6) Festus, 536. 1 (de Pon.), Novius in duobus Dossenis, sequimini preminate†,  
sequere temeti timor.
- 6a) There is less reason for supposing that a Dossenus, qua glutton, is  
depicted in the following, Pomponius ap. Charisium 1, p. 101, P.:  
"nam cibaria | vicem duorum me comesse condecet | solum."

14 β) From the following passages we may infer the cunning (*Pfiffigkeit*) or, as I rather suspect, the malice (note *indica*) of the Dossennus:

- 7) Novius, ap. Non. 514. 23.  
ergo, mi Dossenne, cum istaec memore meministi, indica  
qui illud aurum abstulisti? :: non didici hariolari gratiis.

In Seneca (*Ep.* 89. 7), there is no certainty that the reference is to a typical Dossennus, rather than to an individual of that name:

- 8) hoc verbo (sc. σοφία) Romani quoque utebantur, sicut philosophia nunc  
quoque utuntur. quod et togatae tibi antiquae probabunt et inscriptus  
Dossenni monumento titulus, hospes resiste et sophian Dossenni lege.

15 γ) In another group of passages the Dossennus is characterized by lewdness, viz., in

- 9) Pomponius ap. Non. 516. 24.  
praeteriens vidit Dossennum in ludo reverecunditer  
non docentem condiscipulum, verum scalpentem natis.<sup>1</sup>

<sup>1</sup> In the light of this passage I would emend the Novius line cited in (6) above as follows:

sequimini pr<a>emi nateseque [re] temeti timor.

I interpret *praemi nateseque* and *temeti timor* as derisive nicknames of the two Dossenni. The complex *praemi nateseque* is a parody of something like *virtutis pedisequae* (Auc. ad Her.) or *eloquentiae pedisequa* (Cicero). Should one question the propriety of halving a proceleusmatic word between the tread (thesis) and the take-up (arsis) of a dactyl followed by an anapaest in the senarius he should not forget that the compound *nate-seque* has all the prosodic privileges of two pyrrhic words, and that words of the type ~~~~~—at least in Plautus—were pronounced with accent on the initial syllable: thus *nátesequē* exhibits conformity of accent and ictus.



A similar note perhaps in

- 10) Pomponius ap. Non. 515. 5, . . . nolo parciter tamquam frater mihi sis; medium abdomen tecum dividam,

though *abdomen* may here mean *pinguedo carnis* and refer to gluttony.

In the following a combination of glutton and rake:

- 11) Pomponius ap. Non. 477. 5, -nescioqui, asellam urget quasi asinus, uxorem tuam ita opertis oculis simitu manducatur ac molit.<sup>1</sup>

16. At the end our net gain concerning the Dossennus is small: (α) He was certainly a glutton. (β) He was perhaps a malicious informer or a prater of a "philosophical" turn of mind (cf. the character of Castell in Valdés' *El Capitan Ribot*, which combines "philosophy" and malice in a high degree). (γ) He was sometimes, at least, a lewd libertine. So much for the literary evidence for the character of the Dossennus. We have nothing further in the way of evidence for fixing the significance of this name. All the evidence we have is compatible with the following derivation, from *dorso-* 'back' + *ennos* (from *-ednos*) 'edax.' This definition is applicable (α) to the glutton, he who actually feeds upon the back; (β) to the malicious informer, or 'back-biter'; (γ) to the libertine, *nates scalpens* (cf. no. 9, above).

17 α) The glutton. The back was an epic delicacy, awarded as a mark of distinction to Homeric heroes (H 321, ξ 437), and fed upon by Aeneas and his soldier boys (8, 183, "vescitur . . . | perpetui tergo bovis . . ."). In Plautus the back, usually in the form *tegora*,<sup>2</sup> was one of the delicacies; cf. Eng. *bacon*, ultimately the same with *back*. I find no literary instance of *dorsus* in the sense of 'bacon,' but we have the gloss *dossum* 'lumba, ἰσχίον' (=ham), and *dorsus* is often glossed by *νῶτος* (*νῶτον*), which Homer used,

<sup>1</sup> In the equivoques here *manducatur* may be taken literally of a glutton, the ass with blinkers, managing to get something to eat while grinding, but the suggestion of 'fumbles' (*manu ducit*) may lurk in the equivoque, and the equivocal sense of *molere*, *permolere* is well attested in erotic poetry. There is also an equivoque in *asellam* (=μύλη 'the nether millstone') roughly fashioned as a counterterm to *asinus* = *δνος* 'the upper millstone.' But those who bethink themselves of the Pompeian millstones will note the queer functional inversion of the —*asella* and *asinus*. Is *manducatur* allusive to the love bite (see Fay *TAPA* 37, 20)?

<sup>2</sup> *Capt.* 902, 915 *tegoribus* (dat.), Ps. 108, *tegoribus* (abl.). This is an interesting instance of the allocation of a special meaning to a special flexion (*es*-stem), reinforced by a dissimulation whereby the first *r* of *terges-* is dropped. Further citations are Ovid *Met.* 8. 649 (*tergore*, of a chine of bacon), *Phaedrus* 2. 1. 9, *diviso tergore* (of the cutting up of a bullock).

both in the singular and plural, to describe the best pieces of meat at a feast. So buffalo-rump was the delicacy of our plains hunters. But in the compound Dossennus the stem *dorso-* may well exhibit a sense lost to the simplex. The case is as though we had a name \**Arm-ennus* without the Horace and Ovid instances of *armi leporis*.

18 β) The malicious informer. The literary evidence for this definition is not strong, but so far as it goes it is bound to suggest to English folk our word backbiter, and the specific character of Sir Benjamin Backbite in Sheridan's *School for Scandal*. If the qualification of hunchback be added—and a literary type is extremely tenacious of life, extremely prolific—we may think of the treacherous and malicious hunchback of Boker's *Francesca da Rimini*, or of that pander and libertine, the hunch-backed father of Gilda in Verdi's *Rigoletto*. Such parallels imply the survival through the centuries of the literary tradition of the Dossennus. But if *Dossennus* started life as 'back-eater,' the qualification of the bent back must have been added subsequently by a popular etymology.

19 γ) The libertine. In no. 9 above *scalpentem natis* may be a translation, as it were, of the foregoing *Dossennum*. For other tautological definitions of this kind cf. the Homeric examples I have collected in *AJP* 25, 172.

20. *Doss-ennus* is precisely parallel in its makeup with compounds like Skr. *Ukṣāṇna-s* 'ox-eating' (cf. Wackernagel, *ai. Gram.* II, § 22, p. 53) and *vaṣāṇna-* 'cow-eater,'<sup>1</sup> and with Plautine *pulti-fagus* 'pulse-eating.' See further instances above (§ 10, n.), where I have explained *soci-ennus*.

21. For composition with the root *ēd-* 'edere' I also cite *δειπ-νηστός* and *δορπηστός* 'mealtime.' Indeed, a rather close relation may exist between *δορπηστός* and *Doss-ennus*, for the comparison of *δόρπον* 'supper' with Alban. *dorke* justifies a base *dork<sup>w</sup>-* (cf. G. Meyer *Alb. Woert.*, p. 61), doubtless an extension by a root determinative of the root *der-* as it appears in Germ. *ver-zehr-en*. It is

<sup>1</sup> The Roman names *Vaccaena* (CIL vi, 13858) <*Vac*>*aenia*, and *Vacaenius* (x, 3034) may also be derived from \**wakā* 'cow' + *ēdno-* 'eating.' It has lately been pointed out that Lat. *vacca* : Skr. *vaṣā* owes its *cc* to use in a call (cf. our cow call "Bossy").—The rule should be stated as applicable to cries and calls, which means that in most cases consonant gemination is due to the vocative initial accent, as to which in Latin cf. Nigidius, ap. Gell. 13. 26. 1.

permissible to derive *Doss-* from *dorqu-(e)s-*, and then *Doss-ennus* will mean 'supper-eater.'

22. In proper names *-ennus* is a common Latin ending, often of Etruscan derivation, and was perhaps felt as a sort of patronymic, in token whereof Schulze (*Lat. Eigennamen*, p. 283) has brilliantly and definitively accounted for *levenna* (Laberius, ap. Gell. 16. 7. 11) as 'levis ἐκ τριγούας.' But the Oscan name *Perkedne*[is 'Pescennii' cited above in § 10, n. seems a very valid reason for challenging the Etruscan origin of every name in *-enn(i)us*. Schulze's index (*op. cit.*) gives the following in *-ennus*: *Bag(i)enni*, *Dercennus*, *Passennus*, *Percenn-*, *Peucennus*, *Sebennus*, all of which, save the first, seem to consist of names of things edible (*Derc-* : δόρπον, see above) followed by *-ennus*. Examples were given above of nicknames that characterized individuals or groups by their food, and to these I add the name *Eskimo*, derived from *Wiyaskimo-wote* 'raw-(flesh-)eaters' (cf. ὠμηστής, Vedic *āmád*, with the same sense), a derisive name bestowed upon the Innuít people by their Cree neighbors. To the class of derisive nicknames *Dossennus* 'back-eater' (or 'supper-eater') will belong.

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